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Coeûr d'Alene

PREFACE

The following papers contain descriptions of the Salishan tribes of the interior, excepting the Middle Columbia tribe.[1]

The material presented here was collected by Mr. James A. Teit in 1904, 1908, and 1909 while he was traveling over British Columbia and the States of Washington and Montana for the purpose of determining the distribution of Salishan dialects and the general movements of tribes so far as these could be ascertained by tradition.

122 This investigation was made possible by the generosity of Mr. Homer E. Sargent, of Pasadena, Calif., who for many years defrayed all the very considerable expenses of Mr. Teit's work.

123 Mr. Teit was thoroughly conversant with the Thompson Indians, among whom he lived for a great many years. This facilitated his investigations considerably. It will be understood that the information given here is almost entirely based upon questioning of the Indians. The ancient customs have disappeared to such an extent that direct observation is impossible. The historical data contained in the following account must also be considered in this light. They are the records of oral tradition among the Indians and not based on documentary evidence.

On account of Mr. Teit's intimate knowledge of the Thompson tribe, it is natural that his inquiries were very largely guided by what he knew about the customs of that tribe. It is not unlikely that this may have colored, to a certain extent, the descriptions. I doubt particularly whether the negative statements contained in his report can always be taken as conclusive, because the question whether a certain custom is in vogue may be misunderstood and similar customs may have existed. Mr. Teit's statements of opinion must be taken as those of his informants, not his own, unless expressly so qualified.

125 The material here presented has been edited from a manuscript written by Mr. Teit and from notes scattered over many years of correspondence.

194 Mr. Teit's spelling of native words is not quite certain; particularly the distinction between *k* and *q*; *hw*, *x* and *ẋ*, *l* and *ł* is uncertain. The variability of vowels probably represents real differences.

[1] A description of this tribe has been published in the Anthropological Publications of the University of Washington, vol. II, No. 4.

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The following is an explanation of the symbols used:
Vowels have their continental values.

- *é* open e, as in "fell."
- *ó* open o, nearly as in German "voll."
- *ɛ* obscure vowel, as e in "flower."
- *tl* affricative.
- *l̥* voiceless *l*.
- *q* velar *k*.
- *c* English *sh*.
- *x* medial palatal continuant, corresponding in position to *k*.
- *ẋ* velar continuant, corresponding in position to *q*.
- ' glottal stop.

Special attention is called to the use of *x* and *ẋ* which has been changed from earlier usage to conform with the system now generally employed.

Mr. Teit uses the period (.) to indicate in some cases a glottal stop, in others strong voicing.

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Dr. Gladys Reichard had the kindness to revise with native informants all Indian words in the chapter on the Coeur d'Alêne. She was able to identify most of the terms. The spelling of Indian words in this chapter is, therefore, reliable, except in the case of a few words that could not be identified and which are marked with a query.

FRANZ BOAS.

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THE SALISHAN TRIBES OF THE WESTERN PLATEAUS

By James A. Teit

Edited by Franz Boas

THE COEUR D'ALÊNE[a]

I. HISTORICAL AND GEOGRAPHICAL

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Habitat and Boundaries.—The country occupied by the Coeur d'Alêne was almost entirely within what is now the State of Idaho. A small part extended into Washington. They held all the headwaters of Spokane River from a little above Spokane Falls to the sources, including Coeur d'Alêne Lake and all its tributaries. To the southeast their territory extended across the head of the Clearwater, a tributary of the Snake River. Their eastern boundaries were the Coeur d'Alêne and Bitter Root Mountains. Generally speaking, their country is mountainous and more or less heavily forested, with more rain and snowfall than the territories of the surrounding tribes. The western part, around De Smet, Hangman's Creek, Tekoa, Farmington, and toward Spokane Falls, is drier and comparatively flat, open, and well grassed. In the central part are many navigable waterways.

On three sides tribes of the Flathead group were neighbors of the Coeur d'Alêne—the Spokane to the west, the Kalispel to the north, and the Pend d'Oreilles to the east. On the south their neighbors were the Nez Percé and Palous; but, as the latter are considered comparatively new arrivals, in olden times probably they bordered only on the Nez Percé. It seems likely that there was a narrow strip of neutral country between the two tribes, used to some extent by both in times of peace. For many years the tribe has been on the Coeur d'Alêne Reservation in Idaho, which is located near the southeastern border of their former territory.

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a The native names in this section were revised with the help of natives by Dr. Gladys Reichard. A few words that could not be identified are marked with a question mark. Mr. Teit's remarks on the Coeur d'Alêne refer to the year 1904.

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Kalispel
Spokan

The Crow and Cree were tall (slightly taller than the Flathead), and were noted for having good hair. The Piegan were of about the same stature as the Cree and the Crow. They were noted as treacherous and adepts at stealing horses. The Nez Percé and nearest western Salish tribes were considered similar to the Flathead in appearance and size, but there were slight differences in looks between some of the tribes. The Bannock and Cayuse languages are said to have sounded a good deal alike, and were hard to speak correctly. The Coeur d'Alêne was considered a hard language to learn, and the Kutenai still harder.

II. MANUFACTURES

MATERIAL CULTURE IN GENERAL.—As I spent only about a week among the Flathead, and visited the Lower Kalispel and other tribes merely to obtain vocabularies and information regarding tribal boundaries, my notes on the material culture of all the tribes are very meager. As far as my information goes, it shows the Flathead to have had almost all the traits of a typical Plains tribe for about the last 200 years or more. Previous to the introduction of the horse, however, their material culture resembled more closely that of the plateau area. The Salish-*Tunâ'xe* were probably identical in material culture with the Flathead and neighboring Shoshoni, while the Pend d'Oreilles and other tribes remained more like plateau tribes until a much later date. On the whole, the ancient material culture of the area occupied by the Flathead group appears to have formed a link between that of the Salish tribes to the west and northwest and that of the Shoshoni of the mountains and plains to the east and southeast, although the difference between them was not great. The Flathead, and probably the Salish-*Tunâ'xe*, appear to have more nearly approximated the eastern Shoshoni, while the other tribes had more leanings toward the culture of the Kutenai, Coeur d'Alêne, and Okanagon. As I have no detailed information on any of the tribes, I have not thought it necessary to treat them separately.

WORK IN STONE, WOOD, ETC.—It seems that work in stone was confined chiefly to the making of arrowheads, spearheads, knives, and pipes. Probably some pestles, hammers, and mauls of stone were made by all the tribes. They were quite common among the Spokan and Kalispel. Mortars of stone or wood were used by all the tribes. The methods of flaking and working stone appear to have been the same as among the Coeur d'Alêne. Work in wood and bone seems to have been weakly developed, and there was little ornamentation by carving. As far as I could learn, no pottery was made.

PAINTING AND DYEING.—Painting and dyeing were practiced to a great extent. Quills were commonly dyed, and sometimes hides. Ornamentation by dyeing was used occasionally in mats. Painting